M765
Monday, 4/19/65
Boston
Group II

Mr. Nyland: So, instead of a Boston tape—huh?, at Ron's?—we'll have something else.

Who has questions.

David: So, when you talk about moving the sensation from the solar plexus up to the heart, is that, uh, a result of becoming awake to other exercises, or is there something that you can do, at the moment that you have a sensation in your solar plexus, to help you to become Awake.

Mr. Nyland: No. David, it is not that. The idea is, that if one Works on oneself that there is a possibility for a further development of that what is at the present time only half-way as in a feeling state ... a feeling center functioning, and that there is a possibility of developing a Consciousness which only exists, as far as we know, as far as the note 'Do.' So that the development of Man simply means that he has to develop more of himself than at the present time exists, and that his belief in the potentiality by means of doing certain things in accordance with definite rules which we simply consider from the standpoint of Objectivity—to define it—that then he will be able to develop more of himself in a Conscious area.

Regarding feelings, I have said that that what at the present time is operating in Man, is a feeling center more or less located in the solar plexus, and that the different nerve nodes that are connected with the solar plexus really mean that there is no feeling center as such than only to a very small extent, and that most of the so-called 'feelings' are still spread over the rest of the body.

Now, if one Works and the possibility, then, exists of developing this emotional something—that is, the feeling center develops only up to a certain point of 'Do-Re-Mi'—that after that, when it starts by special ... for special reasons to overbridge the 'Fa'-bridge in the Octave of the development of that what is called an 'emotional' body—or an emotional

'configuration' perhaps is better—that then something takes place in Man, and in the first place the different nerve centers which are now spread over the body are more connected together to make a real center of an emotional quality. And at the same time, where they return to is *not* the solar plexus but they will return to the heart, which then will start to function in an emotional sense.

I make a distinction by using the word 'feeling' for an unconscious state, and 'emotion' for a state of Consciousness. So that only in a Conscious state the heart will start to function, and exercises that you have in mind only should be exercises in relation to the wish to Wake Up. And the more there is a continuation of that state of being Awake, the more the centers will be connected into One—that is, the nerve nodes for the functioning of an emotional character will be connected—and then I would almost say 'automatically' will go to the heart, where they really belong.

There is nothing you can do about it, than only to Work. When one Works it will take place, but you cannot send your solar plexus and then hope that you may be able to transfer it to the heart simply by a certain exercise. It only can come when, because of an exercise of wanting to Work on oneself, a certain quantity of food is formed which is used for the development of what Gurdjieff called the 'Kesdjanian' body; and that then when that starts to exist, it will transfer its point of operation to the heart. You see, there is no direct way of transferring it. It only will result when one Works, and that then there is food sufficiently available for the development of a higher, emotional body.

Sometimes we say, of course, in ordinary life that I have 'emotions,' and I mean by that many times that when my feeling is very deep it becomes an emotion. From the standpoint of Work, emotion in that sense is still unconscious, and I would like to reserve the word 'emotion' for that what is really a Conscious state; and if you remember the diagram where the Octave of the emotional body is indicated, the part that is above the line which separates the unconscious area from the Conscious one, is the 'Sol-La-Si' of that particular Octave. So that the 'Sol-La-Si' represents an emotional development, and then the totality of that Octave representing an emotional or feeling quality will be defined as an emotional body in its full Octave: 'Do', Re', 'Mi', 'Fa', 'Sol', 'La', 'Si', 'Do'.

You understand what I mean?

David: Yes. Uh, but is there anything on another part ... of when one feels a sensation in the

solar plexus that, then, can utilize that energy in a special way toward Waking Up.

Mr. Nyland: Whenever you have a feeling and in the solar plexus it is called a 'sensation': *if* you only could become non-identified to it. As long as we use the word 'sensation' quite flippantly in ordinary language, sensation can mean almost anything. So whenever there is a certain state that may be caused by the feeling ... or sometimes a state that may be there as an adjunct of the physical center only, and ... again, we want to use the word quite strictly because Sensing, and sensation connected with it, belongs as something that is the physical body in a manifestation of it only. So that when I talk about a sensation in ordinary life that I have in my solar plexus or in the chest; it simply means that I now am affected by a feeling of some kind, if I could at such a time become Aware of the state in which my body is in the solar plexus and if I could Sense that, it would be a different thing from registering a sensation which I recognize as the result of a feeling.

So again, one has to be very strict about the use of such words. Sensing and sensation is purely a physical state in which one describes, by means of Sensing certain parts of one's body, the state of the existence of that part only. Whenever there is a Sensing that takes place which goes over into a dynamic quality of movement, it becomes in the ordinary sense of the word a 'sensation,' but that sensation is now the result of a feeling.

I have to distinguish between a Sensing and a feeling. A Sensing belonging to the physical body only, is a state of fact. It is a static fact, a static quality—that is, there is no movement connected with it—but whenever it starts to vibrate—that is, when there is certain movement—it goes over into a feeling and that same part that formerly was Sensed now has a sensation which is a dynamic quality as a result of being affected emotionally.

You are not entirely clear about the use of such words. Because when I Sense and I want to keep it purely as a result that is registered of a state in a physical sense only; *then* it produces in me something that I recognize as a fact existing which at times I still call a 'sensation,' but it's the wrong use of the word. Sensing is different: and it produces a Sensing in that part which is being Sensed and it is also a Sensing which is produced in my mind when it is recorded as a fact of existence, and I would like to reserve the word 'sensation' for anything that takes place in a moving way—like a feeling.

Mr. Nyland: You see the answer, now.

David: Yes.

Mr. Nyland: I become aware of a sensation in my chest, or in the totality of my body, as a result of a feeling; now, if I want to Sense *that* I only can Sense a state, and I cannot try to find out why it started. I have to learn to distinguish between the Conscience of a physical center and the Conscience of an emotional center. I call it now 'emotion' because it has the possibility of growing out into an emotional body, at the present time that what I call a 'feeling' is expressed in a state of my body partly because ... you may not know that it has spread all over my body, but as soon as they are such there is a state of a rate of vibration which produces a definite state in my body that changes the condition of my body.

When I Sense I am not interested in the source that caused it, I am only interested in that what exists. As soon as I start to explain it as being a real sensation, connecting it with the source where it came from as a result of having a feeling, I then am ... I am not Sensing anymore, I'm only describing that what is taking place in my body as a result of feeling.

Let me say it another way. If I Sense any part of my body, there is a relationship between my mind and that part of the body which is being Sensed; and there is nothing else but a recognition of a fact of existence of that part of my body in my mind, without any further description than only the acceptance of the fact that it exists. When I now experience a sensation I will also become Aware of a sensation in me in which I am only interested in my feeling center functioning in certain way; and of course it will be registered in a part of my body, but when I now want to have a sensation in the sense of feeling I establish, now, a connection between my heart and that part which undergoes a sensation. So there are two lines, then. One is between the mind and a part of the body, the other is between the heart and the part of the body, and it is sometimes possible there are two lines completely separate from each other.

Sometimes an exercise is given in order to Sense one's index finger, to feel one's middle finger, and to count with the so-called 'ring finger'; so that the three functions of the three centers are registered and manifested by means of the three fingers of one's hand. It's a very complicated exercise to do, but I am only mentioning it because it is something that quite definitely belongs to Work ... and has Work in a little further, advanced state.

Try to keep these ideas separate—that you don't mix them up—and also use a new language, a very exact language that's something that has to do only with Sensing, is nothing else but an expression of a physical state; not thinking about the cause, whatever the cause is.

Yea. What other questions.

Yes.

New Questioner: I have a question about Observation and, um, the kind of thing that you had suggested: essentially could go against, a little bit, the ordinary way of feeling things. Well, I find that when I am doing something simple—washing my hands, picking up things—that if I try to do it at ... to the point that I started doing that task in a different way, I lose the Observation.

Mr. Nyland: Wait a minute. Be exact, now. Is the Observation in a different way, or is the movement, or that what you Observed, in a different way.

Questioner: If I try to make what I am doing a little different.

Mr. Nyland: Right. But that what you Observe is different, then.

Questioner: Yes.

Mr. Nyland: Yes.

Questioner: But then I ... I lose it, because my attention goes to trying to do what I am doing differently.

Mr Nyland: Yea.

Questioner: So I continue doing what I am doing and Observe that as it is. But you suggested a while back that I do slightly unusual things—like ask for a candy bar and then return it and say "No, I don't want it"—and I've been doing this kind of thing: Buying something in a shop, leaving, coming back, returning the present and "I really didn't want that." And it was perhaps knowing before—in the morning telling myself that I would be doing such-and such a thing—that I was in a way prepared and could Observe that change. Because it was something I started to do in an unusual way before I Observed, so that I was then Observing the change after it had begun. The change was, in a way, a reminder to me to Observe myself. Is this...?

Mr. Nyland: That was the logic. That's the task. The question is only: Did you actually accomplish an Observation, an Awareness.

Questioner: That's another question I have. Because I find that there is a difference between what I would call 'Observing' myself and what I would call 'Waking Up', and that often, then, when I'm with other people there's something slightly unusual, I can Observe myself but I can't Wake Up to it.

Mr. Nyland: You see, Waking Up is a state in which three different functions have to be fulfilled. That what leads to the state of being Awake I call being 'Aware,' and the Awareness is linked up with the moment only. And when the continuation of that moment as a result of a continued

effort you might say 'stretches out,' it changes into a state of Awareness. The state of Awareness is dependent on one's 'I', it is not a state of Awareness of the body itself. That is, there is something that separates out; I call it simply 'I' because it becomes Objective regarding that what is my body or whatever the functions are.

In order to have, now, a true state of Awakening or an Awareness which will lead to it, the three requirements are that I Observe—that is, that I try to see or to get, in that sense become Aware—of what takes place; the second quality is, that what I now get into focus—that what I become Aware of—I cannot identify with, this means that I do not allow my feelings to enter into that what I now Observe; and the third is, that the Observation should take place at the moment when it actually happens—which, as you know, we call 'Simultaneity.' So when the three requirements are fulfilled, I then have a chance to be Aware in the real sense of the word, and, with the continued effort of that type I can change the Awareness, now, into a state of being Awake. So Observation is really only a first step, and now unless it is followed by the other two steps it will never go over into a state of being Awake.

Now, the stepwise development is not always Observation, non-identification, and Simultaneity. It sometimes may be Simultaneity, and then an Observation, and then a non-identification. Sometimes it can be non-identification, and then maybe Simultaneity if it continues, and then it would become a true Observing—that is, becoming Aware of that what exists. So I am not entirely bound by the three steps being in that particular sequence, but nevertheless for the sake of remaining Awake—or, being Aware for one moment—it is required that I fulfill all three, *and* that there is definitely in an experience the possibility of fulfilling them—all three. When all three are united in that sense, I then have an experience of being Awake—rather, when it lasts longer than an Awareness, or at least when I am Aware and the possibility exists for the continuation into a Waking state.

Now, the question why I change, if I possibly can, the form of behavior, is simply that I want to have something a little different from my usual state. Because my usual state I am so familiar with that, I cannot introduce any desire of becoming Observing to it because my mind or my feeling will take care of a usual state in the usual, automatic, mechanical way. If I do change the movement a little there is something that I, of course, tell my mind to tell my body to behave a little different; because it is different there is a little objection on the part of the body, this causes a little friction and I have, now, associated that kind of friction with the wish to Wake Up.

You see, all this takes place in an unconscious state. Because I am interested in Work, I'm interested to be reminded; by means of the friction an associative thought occurs of "I ought to Work," then I try to Work—that is, I then try to become Observant, non-identified, and at the time when it happens registering that what is being seen.

You understand it now. It is not so complicated when you take it apart and then afterwards put it together again. You know?

Questioner: Uh-huh.

Mr. Nyland: But all three things have to be fulfilled, and it has to be done in a certain sequence. Because if I ... during this particular period when I try to remain Awake that I then will not allow any of my other functions to take over; so the non-identification, I have to fight against my feelings. That is, when I Observe something that engages my feelings ... so that I recognize someone else and I want to be present to myself—that is, I want to be Awake—constantly when I see the person thoughts will go on, feelings will go on regarding that person that he or she engages in the conversation, I react immediately to that what I receive and my feeling center and my mind is very much occupied.

So the difficulty when I want to become Awake, is simply that I have to counteract all such influences of my ordinary existence. And it is not that I want to kill them, but I would like them to stay there without interfering with my desire to Wake Up. It does mean, I've said many times, I want to ride two horses at the same time. Because I want to continue with my ordinary life. I may be engaged in a conversation with someone, or I may have a soliloquy and rather monotonously be claiming certain things or whatever it may be—I may be quoting poetry or reciting it, or whatever it is that I now hear of my voice as behaving in a certain way—I reduce that what is my ordinary life to a minimum, simply because I don't want too many of such impressions to come in when I'm busy trying to Observe.

So the washing hands, we still have to require anything special .... and perhaps is a little habitual; when I can bring it to the foreground by making it a little different, and, instead of one hand washing the other maybe I can have one finger wash the other finger, or I can make a movement which is contrary to my usual way of washing my hands. One has to study this. One has to see how you take the soap and put it on your hand in some way or other, then put the soap back and start washing. And maybe you wash in this way maybe you should wash *this* way, then I consider you with that kind of a movement in a *slightly* different way in order not to have too

much of my mind, again, engaged in this activity. The more my mind is engaged with it and the more my feeling is engaged in it, the harder it is for me to Observe. So that is why it has to be reduced all the time to very simple things and even meeting people, it may be at a certain moment I will lose it right after that because my mind or my feelings start, by association, simply to ponder that and have any effort to be Aware, or even to stay Awake, is crowded out.

So, don't try to do too much, but try to do it in such a way to bring it to your attention in which are engaged in a wish to Wake Up, and the constant effort of wanting to Wake Up will gradually help you to overcome any kind of interference from any one of the centers in your ordinary life.

You will not stop ... you don't have to stop, but very often the energy that I want to go .. let go in the direction of being Awake is not enough to counteract the other energy that goes automatically, and when I in the beginning don't know enough about how to convert one energy into another, I have absolutely no sign. For that reason it has to be done so many times, and many times I will be wrong. Many times I'll fall back into ordinary life thinking about it or feeling about it. Many times I will be also affected by with what is an effort, when I make it really is not an effort so that I don't fulfill the three important requirements. And all these things come in, and I have to do it hundreds and thousands of times.

It is not something that you just easily... But look at the unconscious state in which one has been, also thousands and thousands of times in one's ordinary life: That at any one time that I live unconsciously I take in impressions in an unconscious way; and that what is my body functioning now with the feeling whatever it is and with the mind whatever it is, is simply so used to do *that* kind of a thing that spiritual use, something that is really different is nature, is almost an impossible task.

So, in the first place don't get discouraged, really impatient. In the second place, you must have better feelings; and in the third place, you have to find out if that what are doing is still correct, that you are not misled by the thought or a feeling that you are Working. Question constantly the effort you make, and come back again, all the time, to the simplest possibilities of ABC. When that is there, then one can at times have the definite taste of something existing which remains in existence and which is, then, Observing that what is taking place. It's of course ... it is like a separation. It is like a description of a presence of something *to* something which continues to operate.

Keep on thinking about these concepts, and try to keep on clarifying them. Because if you buy a candy bar and you come back again after ten minutes, even if you made up your mind that you are going to be Awake it is still questionable. Because you already see yourself returning, all of that is still, in our sense of the word a 'subjective' process; but if at the moment when you are automatically returning it, at that moment if you held up for a moment, come to yourself and *then* give it, you will get a better chance.

One has to arrest oneself many times in the ordinary activity of automatic behavior, and then at such a time come to oneself. Take your time then—for one moment, two moments—to 'come,' as we say simply, 'to oneself'; in the sense of Work to become 'Aware' of oneself, or sometimes we say to 'catch your breath.' You see? Sometimes and you are not offended to take account ... to become Aware of that what exists, it is an accounting as if, then when I am Awake I take that what exists for the truth.

All these things are simply different words for the same kind of a ... a different description for the same kind of experience. And, do it by yourself. I only indicate every once in a while "Try this-and-that in ordinary life" in order to be reminded, but the real tasks are when you are alone, and when no one has to be around and no accounting to anyone else has to be given. So that the account is with your own only, and then you have a chance to become quite definitely Aware of yourself standing there. Of stretching out your arms to open a door, a shaking hands with someone—you remain within oneself, and not to be taken by that what usually takes place in identification with someone. Very often when you walk up and down and you talk ... many times that you formulate for yourself; even if it's only counting; even if it's only breathing; maybe just a little noise that you could become Aware of, not necessarily can hear it but that you are Aware of your body functioning—all of that is material for trying to Wake Up.

So, do it again. But only a *little* unusual.

What other questions.

Yes.

Phyllis: I wanted to ask if there were any way that I could try to Work that would help so that I could act different with my child, or the other ... through movements is there anything that I can do to create conditions that, uh, make it better for them to grow.

Mr. Nyland: Yes, Phyllis, it's correct. But it depends on your state, it does not depend on your wish. The wish is only the beginning of something that should produce in you a state which you

have to maintain. The closer you can be to the state of being Awake, of really Conscious, the better will be your manifestation regarding the child, the more chance you will have of understanding a child in the manifestations of the child, and the more possibility there will be for a child to recognize your manifestation as a result of the state of your Being.

It's the same as your Being is linked up with being Awake or more Conscious, and at such a time that certain things in you are taking place which otherwise don't take place; and that there is a possibility of a certain control, small as it may be in the beginning, that the fact of that simply that *you* exist in a different way—and particularly now when now you are carrying a baby which is still to be fed by material from you—that then such a child has a much better chance to receive, at the present time, food of a certain kind which you might say is a little bit more 'tinted' in a Conscious manner.

This continues after the child is born. Because the child, then, even if it is removed from the body of the mother still is very pliable and remains, for quite some time, susceptible and sensitive to influences from the outside when a presence of a person is present to them. So that one can continue for some time, not having good thoughts but simply Being as if one is Awake. Because if the state of being Awake one has the kind of thoughts which are correct, how far such a state of being Awake can last and how intense or deep it is depends, of course, on one's own development, but when something is connected with it—that one wants to affect someone else who is near or very close and dear to one, who one really loves—then the intensity of the wish for oneself to be Awake, of course is much stronger.

How much it is, no one can measure. All I know is that I will do the best I possibly can. But the best has to be not the wish only; it has to be the wish to be as much Awake as I, at the present time, can experience as a result of my understanding, or ability, to Work on myself.

With older children it is a little different, because they are not reached that easily; but the more a little child starts to grow up can remain pure and unspoiled, can remain uninhibited, can remain *not* cultured, *not* being taught what ordinary people should do but to leave them alone in the way they wish to develop without, let's say, too much criticism—unless they might burn their fingers... At the same time, that what is required for guidance will of course necessitate the mother or the father to take interest to see what the child is actually doing, and not following just a haphazard way of walking around zig-zag around the room. So guidance is necessary. But the guidance, again when it expressed in any form of manifestation, at this time the manifestation

includes the way one talks to them. Not, if you possibly can, raise your voice. Not to have, in the presence of children, any kind of a quarrel or misunderstanding.

Always try to be, in the presence of such children, that what you think is really you. Never appear, for a child, to be saying one thing and doing another. Never show any hypocrisy, even if it is there—that is, if it is felt. Never allow yourself to be angry when it will not have any definite result on the child—of not understanding your anger. Go always very slow in telling a child what to do, but first see what the child is willing to do. Try to find out what the reason is why it does it and wants to do it, and if it doesn't run into any particular mischief leave it alone as long as you can. Trust it, the same way as one trusts a child to start to walk at the proper time—and also the child, when it has full grown enough that it can talk it will start talking—that also the little child, when it is left in an ordinary, lovely surrounding simply will react to such a surrounding and develop in time feeling, and result in time a certain mind or a mental process.

Surround the child with the taste which belongs to a certain form of harmony. This is very difficult, because every once in a while one does not know for oneself what harmony is. Always surround a child with certain things that have a definite meaning, if you possibly can find that. Perhaps you cannot find it and perhaps the things that a child usually plays with have no meaning at all, it is far better if a child feels a father and mother working actively, let's say even say making certain things for the child instead of buying them.

Teach the child, very early, dexterities. But not simply telling a child "Now go ahead and do it," and then you sit on your chair and read a book. Always work with the child. A child needs example. It needs to see; the same way as when it is growing up their father and mother are much taller and then wait to grow like daddy or whatever, also that in the development for themselves that they feel whatever it may be on a feeling scale or on an intellectual scale, that there is always something that they could aspire to.

Build in a child, very early, the possibility of imagining things. Make a child live in a world of its own. Create for a child certain things, and don't correct when the words they use are not exactly correct or in accordance with culture. Leave all that kind of education to a little later, when they have some intelligence to deal with. Keep them as long around you as you possibly can, and don't trust other teachers. Don't send them too soon to kindergarten. If it is only in order for yourself to be a little freer and then you may have that kind of a time because the others are taking care of it, it is perhaps permissible at certain times. Don't allow too many babysitters.

Father and mother are the logical persons to develop a child. And it is not what they get at school—what they really require—even whatever they get at school sometimes has to be counteracted by what may be the parental influence of a child when it comes home.

Always create a family ... always try to make a child belong to a group, like a family, where it is at home. Always be open to listen, always give a sign ... and when the child has said what it wants to say, you can start leading it from the point where *they* are. Never talk down to a child. Start at the level of the child, and talk *up* if you like.

Well, there you have a whole educational program—[laughter]—now you can Work.

Phyllis: Thank you.

Mr. Nyland: Good. Now try it.

Mike: I'm not sure what brought this on. I have to take, um, someone's cat. And I have no grudge against this particular cat—and my cat, to take care of it as well—what it's brought out in me, however... I was surprised. I don't know whether it's had anything to do with me in particular or the cat—whether it was the cat crying, or needing to cry or what—but somehow I became very angry, and I would have loved to have smashed that cat. I obviously didn't do it...

Mr. Nyland: Sure, I would say it's funny: One can have a feeling, though, that you want to do it.

Mike: Sure. And I was constantly fighting.

Mr. Nyland: Have you have any idea what brought it up? Did you object to the fact of taking the cat because you thought that someone else should have taken care of it?

Mike: It might be a little bit.

Mr. Nyland: Because I don't think that the fact of having a cat, which is a nice creature and also has a ... perhaps a certain form of feeling when it cries it ... that it does not cry at home... But, could you do just the opposite: You say "Oh, poor little cat, I'll take care of you."

Mike: But, I did attend the cat.

Mr. Nyland: Not—apparently—enough. Because it would have counteracted the other—the connection, or the application with that—which, I'm afraid, was really much more the cause than only the fact you didn't take the cat. It may have come as a surprise, and of course now in retrospect looking at it—how should my behavior have been—it's very difficult to define it, because you were at that time affected a little bit.

But, it becomes interesting to find out what really caused it. Would you do it again?

Mike: Well, I ... at the moment I'm ... not now, because I'm still angry.

Mr. Nyland: Are you really still angry?

Mike: Yea. I mean I'm angry, you know, at this cat. I can't say I'm feeling hatred because I...

Mr. Nyland: The poor cat. Well, what has the cat done.

Mike: Well, I don't ... Yea, that's just it.

Mr. Nyland: Yea. [chuckle] Then I think you can unreason well enough—that *you* have done it, *you* are angry. You take it out on the cat.

Mike: I don't, but...

Mr. Nyland: Well, you may not have struck the cat.

Mike: Out of love. [laughter]

Mr. Nyland: You're still angry. When you look at yourself, now—as if you could, impartially—don't you think it's a little silly?

Mike: Yes, that's why I asked the question.

Mr. Nyland: Yes. So now you find yourself in a certain state as a result of anger, what is taking place in your body as a result of that anger.

Mike: Well...

Mr. Nyland: Is there excitement of some kind? Can you become Aware of that?

Mike: Yes.

Mr. Nyland: Can you now non-identify with it, take it as a fact without thoughts or feelings.

You see, Mike... But, that is difficult, I... That is at such a time a different way of Sensing: In order to become more familiar with the process of Sensing when you are then angry but I cannot become Aware of it in the real sense of the word because, apparently, it is difficult to establish something—and again, something else already existed when it is opposed before—but now I walk and I become Aware of myself walking, I start in action a process of Observation which has nothing to do with my anger but it has to do with becoming Aware. Now this what I start intentionally—to become Aware of something—helps me now to become Aware of the state in which I am as a result of the anger.

Mike: So, what you're doing is completely divorcing one element from that.

Mr. Nyland: No. You really start something intentionally which, ultimately, will help you to become Observant of the state of anger.

[pause] Yea, you'll see.

Mike: It seems so clear to me that I'd hide it long ago, and I could ... I could put it outside of me

but not within me.

Mr. Nyland: Whenever one becomes Observant, it is within yourself.

Mike: Then something else is looking at me.

Mr. Nyland: That's right, I would call *that* an Observation. Something else is looking at you; but not at your state of anger or the result of the angry state on your body, but it's something else that the body is doing...[phone rings, interrupts]

Mike: Which happens, which is ... which it ... from which...

Mr. Nyland: Yes, but you still have to have something that is your own to start with. I intentionally become Aware of myself doing certain things, this establishes something of a very definite experience and I link up—with that experience—my wish to Observe my angry state.

You will not know until you try it, but I would like you to see the theory of it. And of course with all these kind of considerations and thinking about it, you will forget about your anger.

Mike: I'm still angry still.

Mr. Nyland: Yea, I know. As soon as you start thinking about it gets like that, but in the meantime...

Mike: Yea. It keeps on.

Mr. Nyland: Yea, yea. But in the meantime when you are engaged in some other kind of a thought ... Work at that moment, every time you remember it you will be angry.

And the other thing, which is very necessary, is: Do you want to hug your anger, or do you want to get rid of it.

Mike: It would be nice if I could, you know, open the window and could...

Mr. Nyland: You're not going it right. Do you really want it, or do you not—to be angry. It's like a justification, you know. You say I have a 'perfect right' to be angry at such a ... no, it is disturbing I have to be angry, this is a disturbing cat.

You see what I mean.

Mike: Yes.

Mr. Nyland: I am affected by certain states—anger, jealousy, whatever it may be. It definitely ... I am affected, I am in a certain state on account of it. My body is being used at the time when I am feeling or have a thought; and the expression that belongs to that feeling or the thought that is the result of that what first takes place as a feeling and then perhaps as a thought—or maybe at

the same time—it causes a state of myself, my body, to be whatever it is. My body is being used in that way as testing ground ... or a playground for that what I call my 'feeling' and what I call my 'thought process.'

This, in a chart if you look at, it is not a very pleasant thing, and the whole point is to criticize out ... not that I kill my feelings, but I will want to kill the effects on me. With other words, if you want to use the terminology of Gurdjieff: If one center affects the other and if the aim is to try to make one center or the other function independently of each other, I have to cut the cord that now connects them somewhere. So something has to take place that will not allow my feeling center to flow over into the manifestation of my body, and the same applies to the thoughts.

So I engage, now, my body in a different way: I will not allow it to be the playground of something that I call a feeling or a thought, but I will now want my body to have a relationship with a part of my mind from which I Observe it. In doing this, I make my body function in relation to a different part of my mind which has nothing to do with the thought of the cat. This I must wish to, and that is why I say "Do I want to counteract the results of an angry state." You see? Because if I don't want to and I love it and I want it to work out ... gradually disappear or not think about it anymore and so forth—or assume that I cannot do anything about it because that happens to be my nature and things of that kind nonsense—of course then I don't do it. But if I sincerely want to do something about it—that is, I sincerely do not want to remain the playground of my feelings—then I have to do something else. Then I start something of my own and then I use the body for my own purposes of becoming the object of an Observation of myself, there is no more room for the feeling to express itself then during that period.

As soon as I let off remaining Observant, my body is free again and my anger comes back and starts to manifest. Stop it. The quintessence of the whole thing is: Do I really want to oppose the effects of an angry state. This, of course, I have to find out with my heart. Because in my mind I will find all good reasons that I should remain angry—that some injustice was done; that someone imposed on me; that someone should have taken care of certain responsibilities which now *you* have to do—and all such thoughts will go on, one after the other. They will come back, they will travel around each other and you cannot get rid of it, as long as they are there of course you will remain angry.

This what I simply call 'associative' processes. And we live all the time by associations,

but now if I wish to use such associations then I say I now wish my Waking Up state ... I associate the condition of my angry state on my body, I now extend my Observation to those parts of my body that have been affected by the angry state. I take it out of the hands of my feeling center and I relate it to a part of my mind which can function Objectively; that is really what takes place, and as a result I am a much happier Man.

But, you have to do it in order to experience it. Don't let it labor too much—why such things are personal.

Mike: Yea, and the...

Mr. Nyland: Poor cat! [some chuckles] How the cat must have suffered with you around! [laughter].

Mike: I trust that I was stressed, you know what I mean?

Mr. Nyland: [laughs] Well, I hope it'll come again—I mean, that you will have the same opportunity. I hope that even you will ask for it: "Oh, please let me take the cat home!"

Mike: That's fine. --[inaudible]-- should?

Mr. Nyland: Yea. You never can tell, Mike.

New Questioner: In reference to that, you'd be concentrating or sending your energy to the physical and ... uh, the manifestation of the feeling in the physical. Is that correct?

Mr. Nyland: No, don't let's theorize about it. I'm simply explaining what is taking place in order to give the idea that it is logically built up, that it has a reason of existence and that the reason is reasonable. For that reason I simply use a few terms—like the 'line of connection' or a 'parallelism'—for a certain things taking place in one another; it's enough, now we have established the fact that certain things can take place according ... in accordance with certain rules. Now, we don't continue to theorize about it. Because all now that is necessary is to Work, and you find out for yourself what takes place in you. And perhaps with a little help of some kind of a theory you may be able to see it, or even become much more Aware of it.

The explanation of an explanation—that is, the theorizing and the philosophizing—is no good. In the first place, it was not stimulated by you originally; you only hang on to something that we happen to talk about, and it is of no value. Because what I have said is more than enough to explain what takes place.

So, you see, from that standpoint only, it is not even a legitimate question. Ask a question that is based on your own experience of something that you have tried; maybe not with a cat but

maybe a little mouse, I don't care.

All right? Let's remain practical.

Yes.

Eunice: If I Work, if I Observe myself while my body is in a tense state, I would assume that this will not ... you mentioned will not be the same result as it would if I wanted to Observe myself, I actually have to relax. Is that true?

Mr. Nyland: Eunice, when one tries to Observe oneself—now as we talked about: To be Awake, huh?—to become Aware of oneself in a tense state, if the result is being Awake the tenseness in all probability would disappear. But if it doesn't disappear I can say "I don't Observe well enough," or "I don't do it right." The result of Observation, in the real sense of the word, of the object—which happens to be, now, the tense state of your body—always is the same as long as it Wakes Up the beginning of 'I', and it does not matter *at all* what is the state of the body.

Eunice: No.

Mr. Nyland: From the standpoint of ordinary life, I'm interested in what my body is—if it is tense, or tired, or haphazard, or lazy or what. From the standpoint of Work, I will accept any condition of my body—*as long as* it is being Observed. So the question is not "Am I better one way or the other," because I apply, in that kind of a question, only a description of what I like or dislike. I can use any state of my body for Observation. When I am Awake to that, whatever may happen—that can happen—but in any event, it might lead to me to become more Aware.

It is another question... When you say "If I am in a tense as compared to a state when I am relaxed, what is easier for me to Wake Up," that's another question. The answer to that, of course, is that when I am more relaxed I have a much better chance. Because in the first place there is more energy available, and in the second place I don't have to feed constantly the state of being tense.

Eunice: Yes.

Mr. Nyland: You see?

Eunice: Hmm.

Mr. Nyland: But the emphasis is on the fact of being Awake, which emphasis rests on a development of something I call an 'I' of myself which watches, which is the Observer, and it has nothing to do with what the Observer is seeing. Because the Observer only wants to see that what is, and it is not interested in the tenseness.

Eunice: Uh-huh.

Mr. Nyland: As soon as you start to describe tenseness, or relaxation, or a result of anger or the cat or whatever, I start to define things and I get away from the idea of Waking Up.

But, try it for yourself. First when you discover your tenseness—which might happen, of course, as a result of having to meet a deadline; or having to do things well, or thinking that it is necessary to do it well because someone is over you and will start to criticize you if you don't; and all such ideas of fear that will come in, naturally can produce many different kind of states—but if that is a little difficult and it takes up so much of your energy, then tell yourself "Take a minute." I will relax now, if I possibly can, maybe in depth; particularly a little period when I'm not under that kind of a pressure, I may be able to Wake Up; or rather, I may be able to have a chance to see myself a little better.

In general, of course, it is always true: When I am affected by a state of anger, perhaps as a result of a certain feeling I have. A result of something that has produced in me a state of dislike, perhaps anger is like that; perhaps an expression of a dislike of certain conditions in which I happen to be, a dislike not only of conditions of dislike of other people but maybe up to the extent of the cat—that I dislike the cat being 'thrown' on me, as it were—and I would swear and I would use all kind of vile language in order to get my energies out of myself, you might say even to 'relieve' myself of that. Here I all of a sudden find myself in that kind of a state, and I manifest certain things. Right or wrong, it doesn't matter. From the standpoint of ordinary life it *does* matter, from the standpoint of Consciousness it doesn't matter at all. But if I am in that, and I am engaged in that, there is very little of a thought that I even want to become Aware of it. And many times when I am in that kind of a state, I almost ... when I start thinking about it I start to feel a little ashamed. And in exactly the same way, if I say "I am so tense" I may have a feeling I should not have been so tense; and then I have that kind of a criticism, and when I now want to become Aware of that, my criticism will be in the way.

Don't make it more complicated, as far as the act of Observing is concerned.

Eunice: Uh-huh.

Mr. Nyland: Theoretically speaking it doesn't make any difference what the object is, and in what condition the object is, as long as there is an Observing. But for the sake of, for oneself being able to handle the question of Work on oneself or to have energy for wanting to Observe, then of course I reduce my ordinary activity—manifestations, feelings, thoughts, whatever it may

be—to a minimum, I say "I haven't got a chance."

Are you very tense sometimes?

Eunice: Yes.

Mr. Nyland: Try to find out what causes it.

Eunice: I know it's ... I know ... sometimes I know it's fear, but I don't know what's causing this tenseness.

Mr. Nyland: But, what kind of fear. For what. That someone else is criticizing you? Or is it something that you feel for yourself—that it is not becoming enough or that it doesn't belong there? The fear is, that you don't want to face yourself in that of condition and if you have an ideal state with which you compare it, and you feel rather sad or you have fear that you will fall into that kind of a trap? Whatever it may be, you try to find it. Try to think about it—what is it. Here I find myself all of a sudden in such a nervous or tension state or being such a part of this state, what has caused it. If you can trace it to its source, maybe you can eliminate the source. And if that is not possible, maybe you have to find a certain adjustment, that in the presence of that source you'll behave a little differently from the usual way. That will then help you. As I said a while ago: It will help you then to Wake Up, perhaps you may not be so affected.

But it is worthwhile to discover what really motivates you, or really causes the different reactions in you...

Eunice: Yes.

Mr. Nyland: ...and don't be afraid of that. Because you find yourself in that state of no more fear connected with the state in which you are, there's only fear connected with something that's going to come.

Eunice: Hmm.

Mr. Nyland: You see what I mean. One tries to define, what is the fear in one. It's the anticipation of something that is perhaps you are applying for and is baseless, but the state in which I am as the result of whatever it may be, remains, now, a fact; and then when that is taking place, that fact apparently is not dangerous because I am not in danger, I'm only in a fearful condition.

Excessive considering of other people. Many times a rehash of thoughts which already have passed and are not necessary anymore to linger on. Many times the unclarity of certain thoughts or feelings that one has; not being able or not willing to define them, all of that will

cause an uneasiness which, many times, goes over into the fear because one is afraid that it might lead to something else.

You understand.

Eunice: And then with the clarity ... with the lack of clarity one finds with rehashing of old thoughts of...

Mr. Nyland: With the lack of clarity, I can have a fear that I do not know where it's going to lead to. If I have clarity, I will see very clearly where it's going to go. It will not in all cases eliminate my fear, but at least I will know what I am going to expect.

How often does one say "I wish it was over." You are up against something and you don't know exactly how it's going to affect you, but you have a little bit of a fear that it may not be so pleasant. And that you will say to yourself "I... Thank God when it's over," in order always ... I don't have to suffer anymore because then it's finished. For instance if you have an exam at school, or a certain condition of having to visit someone you don't like, or someone comes and visits you and you can say "Well, it won't last forever."

Eunice: Yes.

Mr. Nyland: You know, there is a difference then—that I say "When it is over, then I won't have the fear." The fact of certain things that are difficult, if I know they don't last forever I will be able to stand it. I can stand poverty today when I know tomorrow I'll write a check. So if by means of becoming Conscious tomorrow I could be in a different kind of a country, I wouldn't mind being a little unconscious, still, today—[chuckle] but only today.

Yea.

You have a good question now?

The Questioner before Eunice: Well, it's slightly more practical.

Mr. Nyland: Let's hope.

Questioner: You were talking about fear and you said, uh, try to understand the motivation...

Mr. Nyland: No, wait a minute. The fear? It may be a little more practical but *she* had a question of fear, I said something about fear...

Questioner: Right.

Mr. Nyland: Have you had fear?

Questioner: Yes.

Mr. Nyland: Good, then describe *your* fear.

Questioner: Uh, ... well, different fears. But usually, uh...

Mr. Nyland: Are you now in a fearful state?

Questioner: A bit.

Mr. Nyland: Good. What is the cause?

Questioner: Well, my analysis of it is that, uh...

Mr. Nyland: Never mind why.

Questioner: I don't understand it. It's...

Mr. Nyland: Uh-huh.

Questioner: Uh...

Mr. Nyland: Go ahead.

Questioner: It's a fear of failure, a fear of not being able to, I think ... you know, live up to a certain standard of ... or be up to par in a certain situation. And, uh, well, I understand it gradually.

Mr. Nyland: And what do you do.

Questioner: Well, nowadays what I try to do is, if I think ... well, if the situation arises where a fearful thought comes into my head, I say "Use it for Work" and associate the fearful thought with Work, uh, but the fearful thoughts still occur—although I'm trying to use them to advantage.

Mr. Nyland: That's the question: It is, if you associate it with Work, when do you Work.

Questioner: Well, I try.

Mr. Nyland: Where is, then, the fear.

Questioner: Well, when I'm Working... Uh, that moment when I stop, then the thoughts of fear disappear.

Mr. Nyland: Yes. But when the fear occurs, what happens to you—your body.

Questioner: I lose control—usually. That's all. My voice goes a bit...

Mr. Nyland: All right, that's better.

Questioner: ...or my hands shake a bit.

Mr. Nyland: Okay, good. Now you know what the manifestation of your body is...

Questioner: Yes.

Mr. Nyland: ...now you Work, what happens.

Questioner: Well, when the situation occurs where the fears precipitate ... I'm just talking about

where I'm anticipating I can use it

Mr. Nyland: No, no, no, no. We don't talk about anticipation. We talk about Work, now.

Questioner: No, you ... what happens is, uh, I fear a situation, like...

Mr. Nyland: Yes, you have to fear.

Questioner: ...of a situation arising.

Mr. Nyland: Whatever it may be, you are now experiencing the fear.

Questioner: Right, but there's always time before the situation. It's not that part.

Mr. Nyland: Yes, you are entering with fear.

Questioner: Right. But when the situation is also there...

Mr. Nyland: No, we're not there yet.

Questioner: Ah, I see.

Mr. Nyland: No, no. We are only in the state of fear. The situation is going to come sometime, and since it is still coming you still remain in a state of fear.

As a result of the state of fear, your body is doing what.

Questioner: Well, then it's not that sort of ... then I think it's just a thought.

Mr. Nyland: I see. It doesn't go deep enough—when it's the body that's going to...

Questioner: No, just when the situation happens is when I...

Mr. Nyland: Good. Then let's take the situation—when the body starts to get tense.

Questioner: Yea?

Mr. Nyland: All right. There you are now in fear, when I say "Yea, now you experience it," *now* what happens.

Questioner: Well, then I think like that. I ... I've never had ... I mean...

Mr. Nyland: That's hard to believe it.

Questioner: I know. But, I'm so caught up in it that, like, uh, I've...

Mr. Nyland: How does it look; like this—and then boom, boom, ah, there you are? Why is it so reactive. The anticipation of something does not necessarily mean that it has to be, and then it is fast. It is usually slowly taking place. You see, it's a countdown: Ten, nine, eight, seven..

Questioner: Okay.

Mr. Nyland: No. [laughter] Yea, so count...

Questioner: I get the picture.

Mr. Nyland: ...*this* is the time I start Working.

Questioner: Yea.

Mr. Nyland: I don't wait 'til it starts to overwhelm me. Then I'm already lost; but just before, and you even can increase it a little bit by imagining that it is already happening.

You know?

Questioner: It's imagination that causes it.

Mr. Nyland: Yea, sure! But if it causes now your body to be in a certain state, it now becomes a very good object to Observe. And, you are not as yet taken by the fear. You are sure that it is going to come, but you still have a chance.

Questioner: Yea.

Mr. Nyland: Yea, now don't say "Yea." Let it penetrate now, and say "I will do it."

Questioner: I tried, and I...

Mr. Nyland: No, you have not. Don't talk. It's nonsense.

Questioner: No, I tried...

Mr. Nyland: No, you have *not* tried it.

Questioner: Not completely. I've...

Mr. Nyland: No, not at all! Let's put the dots on the 'i'. You have *not* tried it the way I now suggest. Now *my* suggestion is, you try it. But, real Work. It means to become Objective regarding that what is taking place in your body. You have not tried it.

Don't tell, I know.

Questioner: Well...

Mr. Nyland: No, no, no. It's enough. No more. No more theory.

Questioner: All right. Can I just say one thing?

Mr. Nyland: Let's hear it. [laughter]

Questioner: As of yet, I don't have a clear conception of exactly what the Awake state is.

Mr. Nyland: That is right. That's why I agree with you. That's why I say it ... in order to argue about it. If you had listened well enough when then I explained it—and the three steps and the three requirements of an attempt.

Questioner: Yea, I know the three steps but...

Mr. Nyland: Yea, but you don't do it.

Questioner: I try.

Mr. Nyland: No, you don't try. Nonsense. Because when you sit here, you can try *now*.

Questioner: I know.

Mr. Nyland: Good. So, can you?

Questioner: Yes.

Mr. Nyland: And are you Awake? You're not Awakening. Can you hear your voice? Can you change it?

Questioner: Sometimes.

Mr. Nyland: You remember, we talked about the movement of hands and arms and so forth?

Questioner: Yes.

Mr. Nyland: Can you change your legs now, put one across the other?

Questioner: Yes.

Mr. Nyland: Can you be Awake?

Questioner: I can be Aware of it.

Mr. Nyland: Go ahead! Does that belong to it—the other hand?

Questioner: I was Aware of it.

Mr. Nyland: Good. Non-identified?

Questioner: There's something there.

Mr. Nyland: That's right—it was not easy. Do it when you are alone.

Questioner: This is a very bad situation, here.

Mr. Nyland: It's all right. Go ahead when you are alone, and try not to detract. You will have a hard time but it doesn't matter, if you really want to find out, you will find out. You will have many excuses of that kind but as I say it doesn't matter, try it at that time

Questioner: Thank you.

Mr. Nyland: Enough for today? Huh? Bostonian tape?

Yes.

New Questioner: Mr. Nyland, I am in a state of fear right now.

Mr. Nyland: What! What is happening.

Questioner: My method's changing. I have very little control of my body right now.

Mr. Nyland: Because of what?

Questioner: My heart's being tested. With that the fear isn't there; instead it's from last night.

Mr. Nyland: I see.

Questioner: That's because of the fact that, because of this, I lack so much control of myself that

I was not able to make the phone call that I was supposed to make today, and I was late to the meeting tonight.

Mr. Nyland: And, what is the fear.

Questioner: The fear is in not knowing what it is in myself that relates to the relationships with people. That fear, it would seem that the desire—a maverick or renegade—I know I am making adjustments, but that's all I can say now. The violence was excessive. People who have a wish to allow the request for the extra blanket, or trust...

Mr. Nyland: Well, it is not a very pleasant experience, is it. One takes that as an experience which makes you suffer. And at such a time maybe the suffering is so much that one cannot stand it, and then of course when it affects even to the extent of standing. One takes the time, if you possibly can, to let it simply run out for a little while, and then you do all kind of little tricks—like drinking some water—trying to come to yourself quietly and trying to remember.

Try to have a chance to formulate to yourself, in a simple way, what is really the cause of the fear; and all the time having it in mind that it is caused by someone who is unreasonable, does not understand. When oneself is not understood, that there are issues in someone that are more or less of a clinical nature—all of that one let's pass in review. It is all right, don't worry too much about it. Stay after the meeting.

So I will see you next week, I hope.

Goodnight. And Work. Whatever you understand, try to put into practice; and maybe because of that you might have some experience you may want to talk about.

Goodnight, everybody.

End of tape